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FOR CHURCH  
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Teachers



# THE CHURCH SCHOOL TEACHER

VOLUME XVI No. 2

FEBRUARY 1947

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*Religious News Service Photo*

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# The Church School Teacher

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## *Middle-age Crises*

By ERWIN L. SHAVER

TO THE several "transition" periods in the total span of religious development, may we add one more: those years between the prime of life and later adulthood. Most adults face one, sometimes several crises in these middle years, which are difficult to define in figures because their extent is measured by many variable factors. The experience of present-day psychologists and psychiatrists confirms the fact, so insisted upon by our forefathers, that conversions should be the rule rather than the exception in adult spiritual progress. Particularly is this true in the case of the life period we are discussing.

### *Crisis Centers Varied*

While the middle-age crisis usually affects a considerable portion of one's life pattern, it usually centers in some one central area. It may be a vocational readjust-

ment that is required because Mr. Professional Success has reached the top of his ladder and ambition can no longer be a driving force. It may be that a heretofore strong and vigorous body breaks and an entire new regimen of living must be developed. It may be that, having raised a family and having seen their children start "on their own," both father and mother find themselves lost for something to do. Or, Mrs. Beauty Parlor becomes aware of the fact that external charm is becoming more difficult to put on and that she must have an inner charm that will enable her to grow old gracefully. Sometimes it is the fact of having to change one's place of living after calling a certain house "home" for a quarter of a century. Many a middle-aged adult finds that stock market or stocking has had an unobserved hole through which all or most of one's life sav-

ings have suddenly leaked. Others who escape this financial type of crisis find themselves facing one which is much harder to bear, the loss of one or more close friends or relatives with whom they were "bound in the bundle of life." Now and then the sex urge goes on a rampage and wrecks not one but several lives. Rare is the adult man or woman for whom there is no crisis to be faced.

### *Who's to Blame?*

Why should there be these upsetting experiences? Why can not and does not life run along smoothly? Why does it have to break so violently? Let us take a look at some of the causal factors.

First, there is heredity. No, we are not going to blame it all on the chromosomes. But certain structures are predisposed to breakdowns of various kinds, physical and psychological, although a predisposition does not mean that they have to happen. While counseling college students, I was asked by a Negro girl whether I thought she would die of tuberculosis, since her parents and several other relatives had died of it. "No, if you recognize the possibility and guard your health well, you need not have it." Wise, indeed, is the per-

son who knows the bad genes in his family stock, and sees to it that their tendencies are counteracted by sane living.

Next in time comes faulty training in childhood. It is not necessary to elaborate on this. Many others have done it, some have overdone it. It is a fact, however, that parents and fond relatives and friends must take their share of the blame for insecurity, worry, jealousy, irresponsibility, domineering, and a host of bad habits and feelings which carry on through life, or until a middle-age crisis calls a halt.

The persons with whom one closely associates in life may be contributing factors in later crises, one's various relatives, one's life partner, one's business associates, the "social crowd" one picks. One can not live close to others and not have his life affected by them for good or for ill.

A declining bodily strength is another reason why a crisis often develops in the middle years. Life habits can be maintained at their established strength so long as they are backed by physical power, but let that power fall below a minimum level and trouble may ensue. Change of life may also be a fac-

## *Mission of Mercy*

SHOES, clothing, food, medicine—these and other things are desperately needed in areas ravaged by war.

Here, for example, is a part of a letter from Dr. Paul Empie of the National Lutheran Council, after a visit into Eastern Czechoslovakia:

"My haste in writing you at once has to do with the immediately urgent need for more clothing and shoes. There are, I am told, other sections of Europe still worse than eastern Slovakia—I shall see some of them shortly—yet conditions there are bad enough to haunt you for many a day. There was snow on the ground, but I saw many children outdoors either barefoot or with feet wrapped in wet, muddy rags. I remember especially one little girl—who incidentally has a face that looks twice as old as her body—with bare legs literally blue with the cold. There were no streets or pavements in the entire village—just mud everywhere; one stands aghast at the spectacle. Shoes are especially needed—with rubbers to fit them to double their usefulness. Goods for clothing costs two dollars a yard and can not be af-

forded by the poor. And they are incredibly poor. In one hut I found an aged grandmother slowly and laboriously working at her spinning wheel as her ancestors did for centuries. In the space in front of the door was a crumbling brick oven from which with a flat-headed wooden pole a young girl was bringing round, flat, loaves of brown bread. A few yards up in the little stream, which runs through the middle of the village, a middle-aged woman was pounding out her laundry on a thick board, beating the clothes with a wooden paddle, without benefit of soap. Down the road came a woman, aged and bent, carrying on her back a bundle of faggots bigger than she was. One almost felt transported back into past centuries—yet this was December 11, 1946. With it all, the people are wistfully friendly with hope still burning in their hearts, grateful for our interest, and at the same time retaining a certain amount of pride and independence.

"I saw one family of nine crowded in a thatched hut not more than twelve feet square—this was not at all unusual. The floor was dirt, but everything inside was as clean as human effort could make it. There seemed to



be enough bread and potatoes at present to keep them alive, though the children should have vitamins, cod liver oil, and certain other items to make up for diet deficiencies. But it is the clothing that is needed so desperately now. Please remind your people again and again that Lutheran World Relief must have more new and used clothing now than ever before. Tell them not to put it off, but to rush to the Easton warehouse immediately everything that is available, not forgetting to resole shoes and fit them with rubbers. In the mud we waded through yesterday, American shoes would not last a month without rubbers. Our own needs simply are not to be compared with those of these brethren and others in a like situation. It is already late—yet this acute period will not end until spring comes again in April.

“There were two things I wished especially to see: clothing which had already come from Lutheran World Relief, and the children which are to be fed in our Child-Feeding Program. I saw some of both. In the Deaconess House at Bratislava, the sisters brought me pieces of clothing about to be distributed, and showed me sweaters knitted from wool sent in the

bales from America. I went to a village school and saw some of the children who will receive this supplementary diet—if the pictures I took turn out well, you will see some of them, too. So urge your people to give liberally to Lutheran World Action, not just once but regularly,—for part of each dollar helps give these innocent and lovable little ones a much-needed chance for a healthy, wholesome life.”

The picture on the front page of the February issue is a reminder to all our readers of the desperate condition that exists, and an appeal to all teachers to help lead our own young generation into the experience of sharing with and praying for those who are in need. We urge every class to participate. Every bit helps.

Just recently a new 16 mm. sound film has been released, *Mission of Mercy*. This makes a presentation of needs acute in war-torn countries, with first-hand pictures of conditions in China and in Europe. It should be seen by all our congregations, including the children. It is available through the regular Lutheran World Action distributing agencies of the constituent bodies of the National Lutheran Council.

# Are Your "Opening Exercises" Almost a Headache?

By MRS. ALFRED O. STORVICK

**T**RAINING in worship or training in irreverence? could so be the question asked. That the problem is far too widespread is evident from the number of times the topic of "opening exercises" is brought up in Sunday School Workers' forums.

*Why Have "Opening Exercises"?*

Twofold is the answer to that question: (1) Where junior worship is not conducted and where there is not room for all the children in the regular adult worship, "opening exercises" are supposed to take the place of "church." Do they? Most of us would give a firm "No!" in answer. Who would want to deprive our impressionable children of the priceless privilege of learning the art of worship in an atmosphere of quiet, reverence-promoting beauty? If conditions in the local congregation do not permit a junior worship or the children's sitting with their parents at the regular service—with the undeniable advantages of the junior worship, there is still

much to be said for the family pew!—there must always be some way of having the children worship in the sanctuary. When the local Board of Parish Education faces the problem squarely, they will surely find some way of adjusting the worship schedule so as to permit growing young lives the joy of some quiet time in God's house, either preceding or following the Sunday school hour.

*To what avail all our Sunday church school efforts if the attitude of reverence is not developed and the habit of glad and regular church attendance is not built? Let us never forget in our teaching that the building of the right attitudes and habits is always more important than the imparting of knowledge.*

No matter how good the class hour which follows, if "opening exercises" have been dull, uninspiring, full of whispering, inattention, half-hearted singing, careless handling of hymnaries, listening to a prayer instead of praying—the lessons learned of irreverence and dis-



respect for God's house and for His representatives—that is what we Sunday school workers are, His representatives!—are sadly difficult to erase.

(2) Where there is a junior worship or attendance at regular worship, "opening exercises" are often held because not all the children attend either of the former (and *that* we could remedy had we a mind to!), and because it is felt necessary to weld the group together with an opening song or two, a prayer, and birthday offerings. Whatever the benefits of the birthday offering are, do they compensate for irreverence? Conducted in a dignified way, the bringing of a thank offering to God on one's birthday *can* be made a thing of beauty and worship. Certainly the only right way to face this second "opening exercise" situation is to *work*, first of all, for 100 per cent attendance at junior worship, or regular worship. This is up to every teacher worthy of that great name, *teacher*.

*Church attendance is more important than Sunday school attendance, let us not forget.*

Sunday school is the *school of the Church*, not the Church itself. Our pupils will not be careless about either church attendance or

Sunday school attendance, if we teachers are not. A happy smile to a pupil as we enter, or see him in church, a brief word of commendation, an interesting discussion in class of some statement in the sermon—there are a hundred ways for the alert teacher to encourage the attitude of *wanting* to go to church and the habit of *going*. Preaching to the class or to individual pupils that they ought to go does little good. Worship with God's people in His house is more of a privilege than a duty, the Third Commandment notwithstanding. God gave us that commandment *for our good*, not because He orders it so in an autocratic way.

*Underlying principles to consider whatever our local situation may be:*

The art of worship must be carefully trained in growing lives; it does not just happen.

Every child deserves the right of worshiping in a beautiful sanctuary. If this is absolutely out of the question, we must beautify the room in which we do worship with a simple altar, a cross, an open Bible, candles, a sacred picture, and—above all—an atmosphere of reverence.

Sunday church school is *school*



not a substitute for church attendance. It should train for worship by teaching hymns and symbols and liturgy and proper conduct. Do we teachers realize that and act and teach accordingly?

If our pupils have just come from church, why have "opening exercises"? *Why not go directly to class?* Advantages of so doing are double: (1) It builds the sentiment, "Of course, we all go to church!" (2) It gives a longer class period. Our new texts with catechism, Bible, Hymnology, and extra individual work *require* an uninterrupted 45-minute period.

Should you have a superintendent who can not see, or who refuses to see, the advantages of "Every pupil in church, and go directly to class," then *pray and work* ("Be not overcome of evil, but overcome evil with good") to make your "opening exercises" what they can be by:

Making them a *school of training* in worship. Suggest the memorizing of great hymns. Include them in your Sunday school objectives for the year. Every Lutheran Sunday school pupil should know by heart the first two stanzas "A Mighty Fortress," all of "Beautiful Saviour," at least two stanzas of "My God, How Won-

derful Thou Art," "O God of Mercy, God of Might," "Jesus, Priceless Treasure," "Praise to the Lord, the Almighty," "Saviour, Again to Thy Dear Name." An article on minimum essentials in hymn memorizing is coming soon on this page. Suffice it here to say that if we concentrate for a while on memorizing a few of our great Lutheran hymns, our "opening exercises" will improve. Some Sundays, do not pass the hymn books at all; sing from memory. Then, next time learn a new hymn and ask the pastor to include that hymn in junior worship and in regular worship.

Having a worship center in front.

Having the group sit together for "opening exercises," not off in their respective corners, or booths. Unity is necessary both for worship spirit and for good singing.

Keeping the "opening exercises" prompt, brief, well-planned, and moving along with precision.

Rotating among the classes the responsibility of conducting. Pupils learn to do by doing, and they enjoy leading. There is no reason whatever why the superintendent or department superintendent must always be the one in front conducting.

Having a committee of dependable pupils in charge of the distributing and care of the hymn books. There is poor worship training in careless treatment of church property.

It is out of the question to have the offering given in the sanctuary, conduct a reverent worship offering with appropriate music and pupil ushers. Envelopes should be used to build the church-pledge habit and regularity in giving. "Sunday school pennies" collected in class can rarely be made worshipful.

Some are finding it better to

have "closing exercises," rather than "opening exercises."

We are building Christian lives. As we plan our opening or closing exercises—a better name is *worship period*—we should evaluate them by this important question:

*Are our pupils learning truly to feel . . .*

"I was *glad* when they said unto me, "Let us go unto the house of the Lord" and "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness"?

## *Now a Christian Village*

One day when we were going across a field we met a group of outcaste people going from their own village to another part of the country for the harvest. There are migrant workers in India, you know, just as there are in this country. We gave a catechism to one little boy who could read. We also gave him some little gospels and told him to teach these things to his group. I didn't hear anything more about these people until months afterward when they came back from the harvest and returned to their homes. That village is now a Christian village.

ANNIE SANFORD, in *Lutheran Woman's Work*.



# *Imperatives in Interest*

By BERNIECE PETTINGER JOHNSON

A FEW small boards, some nails and tools, together with a completed toy wagon might be left on a work bench for a boy. He may take note of all the equipment, and at once begin to plan how to measure and cut the boards to make pieces which will fit together to produce a wagon similar to the model.

Another child may take the finished wagon for play, completely ignoring the challenge of the materials available. These choices illustrate how interest may influence the outcome of a situation.

## *Keynote in Interest*

The keynote of the learning process is interest. An analysis of the word itself shows the best reason for emphasis upon interest in learning. Interest is derived from the Latin "*inter est*" meaning "that which is between." It is the bond of connection between the learner and the knowledge or experience into which the teacher tries to lead him.

The boy who chose to make a wagon for himself had his interest

aroused by the array of materials and the finished model. His interest was sustained throughout the solution of the problem of making his own wagon. His appreciation of the toy he devised consequently far surpassed that of the other child who chose merely to play with the wagon he found.

## *An Educational Principle*

In the analogy of this illustration lies an educational principle in teaching. Attention of the learner may be secured in many ways but his interest must be sustained throughout the solution of the problem if his participation is to insure effective learning. That which takes place in the learner, between the initial catching of his attention and the completion of the lesson, is dependent upon the holding power of his interest.

## *Unification of Attention*

Casual or dramatic methods of catching the attention may be equally successful. Reference to a familiar experience, mention of a new experience, or a clever story

may serve to attract the attention of the group in an ordinary class situation. Holding up an object and simultaneously asking a pertinent question of the group may be a more dramatic way of securing attention. Using a gesture, such as folding the hands, with mention of what it suggests might also stimulate centering the attention of the group quite readily.

Whatever means is used, it is the unification of attention of the immediate group that is of initial importance. Then follows the necessity for a sustained command of attention throughout the learning experience. The force sustaining the attention is interest.

### *An Effective Stimulus*

Interest is an emotional attitude toward a stimulus which produces a desire for the continuation of attention toward that stimulus. The greater the interest the less the effort of the teacher necessary for directing attention of the individual or the group learning.

The original stimulus in a learning situation usually is planned by the teacher in the light of the experience and background of the group being taught. Careful thought is given to the type of stimulus which will bring some

kind of a response from every individual learner. If the stimulus used to catch the attention is effective there will be as varied expressions and interpretations as there are learners.

### *Guidance in Learning*

The Sunday-school offers any teacher endless opportunities to capitalize on the child's interest. The stimulus for each lesson necessarily depends on the lesson itself, the aims for that lesson, the age and experience of the children concerned, the materials available, and even the personality of the teacher.

Take a lesson at random, such as Lesson 7, "Outsiders Come into the Church," in the Junior III Second Quarter course of the *Christian Growth Series*. As the teacher begins preparation for this lesson its relationship to the unit on "Outsiders Become Christians" must first be considered. In private devotion all the Biblical references given for the lesson should be read by the teacher, followed by prayer for guidance in considering the individuals in the class. Fortified thus the teacher continues the plan for the lesson.

Careful check on the aims and suggestions in the teacher's guide



in relation to the material in the pupil's study book will point up the lesson for the teacher. Knowing the appeal that pictures hold for children the teacher might decide to use a picture of children of many races as the basis for stimulating interest in the lesson. The Junior Red Cross posters are usually an excellent source for pictures of children around the world.

Another approach might be to have an assortment of dolls of the world surrounding a globe on the table similar to the picture in the pupil's Study Book. Identification of dolls with the countries they represent, or a discussion of what world friendship means today, would be a sure objective stimulus.

Still another stimulus might be simply to ask a question, "What is a vision?" After proper representation of pupils in responses the teacher can lead into the visions of Cornelius and Peter set forth in this lesson.

### *Skill in Teaching*

These responses can be unified under the teacher's skillful guidance so that interest will be maintained. Then each learner must be permitted freedom of choice in solving the problem. Each learner

has a different background of experience to aid him in his solution, which necessarily needs to be considered and used.

Referring to the example of the boy making the wagon, the original stimulus was in the materials he found by himself. A teacher may be unnecessary entirely if the child knows how to measure, plan, and handle the tools.

In another instance the teacher may need to give instruction and guidance in the use of the tools. Still other possibilities for a teacher's guidance would be in making the pattern, in measuring accurately, or in helping plan which parts should be put together first so that the work progresses to the learner's satisfaction. At the completion of the work by the child the teacher's task follows through in aiding the child to evaluate the finished product.

Whatever guidance is needed should be given in a manner which will not curb the interest of the child in solving the major part of the problem by himself. In the example of the boy making the wagon the teacher's place was to supply help only when the learner's experience or skill was insufficient to bring him to a satisfactory solution of his problem. In doing

more or less than this for the learner, the teacher would find interest dwindling or gone.

may have a volatile effect in arousing interest. Both immediate and remote ends enhance interest.

### *Elements in Interest*

Interest is the unifying element in attention which builds up associations, determines sequences, and selects their order of importance. Interest in a group is dependent upon the complexity of the stimulus which offers many possibilities for meanings. Interest depends upon the associations of familiar as well as new experiences. Similarity usually encourages interest because it immediately establishes a foundation for the learner to build upon. Expectancy is an element which always intensifies interest. Implications for the future

### *Interest Is Fundamental*

In the light of these facts there is evidence that the securing of interest must be given fundamental consideration by every teacher. Each teaching situation is unique and requires particular adaptation on the part of the teacher. The adaptation lies in the specific knowledge the teacher has concerning the individuals to be guided in the learning process. To meet the needs of the learner is the teacher's challenge. If the teacher can not help meet a felt need then the teaching will be dull indeed.

## *Sunday School Children Coming Home From Church*

"Tell me not in mournful numbers,"  
Church is but an empty shell!  
Church is building, building, building,  
Week by week and year by year,  
Building character and planting  
High ideals, firm aspirings,  
Hopes as pure as matin bell!

Sunday mornings all my doubtings  
Are dispelled by this sure sight:  
Children in their Sunday-best-ness  
Quiet, gaily homeward bound,  
Book in hand and pictured leaflet,  
Happy light on open faces—  
With God's world "all still is right"!

E. A. P.



## *Full of the Subject*

By W. G. MONTGOMERY

DAVID PAGE, a great teacher of other years, used to say that a teacher should be so full of his subject, that even though the building burned down with all the books in it, the lessons would go on just the same.

Should not this be true also of teachers in the church school, so full of the subject at hand that the lesson could be taught even though the class material had failed to arrive? The teacher who is full of the subject is not likely to have any dull moments in the class.

The method a teacher uses is not so important if he has absorbed the lesson during the week. During the week, let us say that he has studied, brooded over, saturated himself with the lesson to be taught. He has been storing up information, filling his heart with holy fire, and his mind with the thoughts he wants to impress. Then, when the hour comes to teach, he opens the gates of his spirit and all the resources he has stored up are upon his tongue's tip waiting to be used.

This does not mean that he will do all the talking. Far from it. He will be so full of the subject that others will want to talk, too. Problems will spontaneously arise out of such teaching, problems that touch life and conduct. Questions will be raised by students as well as teacher until the lesson period is overflowing with enthusiasm and information which are heart-searching, and are carried over into practical living.

Full preparation includes a teaching aim and lesson plan as well as knowledge of the subject. If he has all of these he has no difficulty in holding the class to the subject. Teachers get away from the subject at hand because of poor preparation. Not knowing much about the lesson, they drift to something they do know, and thus when the lesson has become a part of one's life, there is no time to get away from it.

A lesson then becomes a part of the teacher's flesh and spirit. And there will be nothing artificial about such teaching. The lesson

will be actually his because he has been living in it during the week. Almost without effort, proper questions will pop out of his mind, and important problems will arise as the discussion goes on. Because many of these questions will be spontaneous and fresh, they will be the more interesting to the pupils and will enlist their participation in various ways.

This does not mean a hit-or-miss method of procedure. The main course of the lesson will be blocked out already, and a few major questions will be prepared beforehand to act as guideposts along the way. Then, other questions will flow in from the class, with the teacher the moving, guiding, inspiring spirit. He will be so full of the subject himself that he will need no lesson helps to hide his face behind.

Having lived the lesson, its truths will be trembling on his tongue's tip, and any time he cares to, he can spring a new question in order to draw a member into discussion.

The teacher's mind will thus be enlarged along with that of his class. Such preparation leads to original thinking. It gets a teacher away from routine forms of presenting lessons. It constantly bap-

tizes the teacher's personality with freshness and beauty. Such a fullness will lead into untrod paths, short-cuts, it may be to God. He knows his lesson so well he can not get lost. Nor can students draw him away to trivial matters as so often is done to the poorly prepared teacher.

Being full of his subject, he never hesitates, nor backs up for a new start, nor turns excitedly many pages looking for another question while the class waits. Instead of this procedure we too often see, this teacher has so absorbed the lesson that his whole being is blazing with more ideas still, there being no place to stop until he must stop. And in such a process, based upon a fullness of the subject, you will find the secret of great creative teaching, both for teacher and students.

Such preparation for teaching will do away largely with notes. To be sure, notes and other prepared information will be available when needed, but the mind will soon cease to depend upon these and become itself an ever-enlarging source of ready information. It is surprising how much one can carry around in the memory when he tries.

In my own case, about the best



way I have of forgetting something is to hide it away in a notebook. I usually never see it any more. In my crowded life, I forget to look it up. The mind is the best notebook one will ever have if he will but use it. While notebooks do have their places, and are used to advantage by many persons, what I wish to say is that a teacher should be so full of the subject, that when standing before his class, he will have no need of notes.

This kind of teaching is much like the method a lawyer uses in examining witnesses and presenting his case to judge or jury. Suppose the lawyer failed to prepare himself fully with the nature of the case before reaching the courthouse. Do you believe he would win many cases? Now, the teacher is also presenting a case. He is trying to win a verdict for truth and God, and his class is the jury. For this reason, it is only the teacher who is full of the subject, and who knows how to present it, that is likely to win his case with the class.

A word of caution might be offered here. Being full of the sub-

ject, knowing the lesson in every direction, and having absorbed it until it has become a part of yourself is all important, but not enough. Unless this information is organized it can not be taught well. The teacher, with all his knowledge and enthusiasm, will also know where to begin, which way to go, and when to stop even before he begins the lesson. All that will be worked out during the week. That is why he will need to think of aims, introduction, main points, illustrations, and pupil participation. Otherwise, the session can become a state of confusion.

He will have the main points in his mind and know when to switch from one to another in order to cover the whole lesson. With so much information, he might dwell too long on one or two points unless he has organized his material and adjusted it to the time at his disposal.

Such teaching, to be sure, will take some time, study, prayer, but it pays teacher and students alike. After all, we get out of a thing about what we put into it.

## *Every Minute Counts*

By RUTH PARKANDER

MISS NELSON and a few of her teachers were on their way to visit the church school of the Bethel Lutheran Church.

"I have purposely asked you to meet me early this morning," Miss Nelson said, "because I want you to observe what takes place in this school before the session starts."

They arrived at the church fifteen minutes before the scheduled hour but found every teacher already there.

Mrs. Johnson, a teacher in the beginner's department, was busy greeting each child as he came into the room. Of course she was very careful to observe Mary's new shoes and Johnny's new tie. This was Ann's first Sunday in the beginner's department and tears filled her eyes as she came into the strange room. But Mrs. Johnson knew how to make children feel at ease. She took her to the gold fish bowl, and soon Ann was busy watching the fish eat their breakfast, and had forgotten all about her fears.

Some of the children were arranging new plants they had

brought for their nature table. Mrs. Johnson knew that childhood is very close to nature, and that when a child can watch a flower grow from a bulb or seed he can be directed to think of God's plan for all things.

The primary department was a regular beehive of activity. A special worship committee of three children was conferring with their teacher as they put the last minute touches to this Sunday's worship period plans.

Several children were thumbing through the large picture file to find pictures that would illustrate the story they were having today. Sometimes they found pictures that were not mounted and then one of them would take it to the work table and carefully mount it. Other children were gathered around the piano to learn the new song that they were going to sing in the worship period. Still others were busy arranging the chairs and fixing the worship center with some of the fresh evergreen they had gathered along the way to church.

Around the browsing table most of the juniors were seated. One of the boys nudged his neighbor so that he could see with him the thrilling pictures of Martin Luther in Hong's *The Boy Who Fought with Kings*.

"Say," one of them said, holding up Fitch's book, *One God, Ways We Worship Him*, "this book shows you what the Jewish boys and girls do in church."

Promptly at 9:30 the pianist began to play the opening hymn, and the children went to their seats. In an orderly and quiet manner the worship service began.

Miss Nelson and her teachers were returning home after the session was over.

"Why I am just ashamed of our church school," one of the teachers said, "when I compare our pre-session to the Bethel School's pre-session. By the time I arrive on Sunday morning the children are running wild and it takes several minutes of the church-school hour to get them settled."

"That's true," another said, "and furthermore, just think of how much more they accomplish than we do. Why, they are extending the church-school hour at least fifteen minutes!"

"I think we have learned today," Miss Nelson concluded, "that we must make every minute of our precious church-school hour count."

## *The Fourth R*

By F. A. UDDEN

CHRISTIAN education is a familiar term among church people, but do they really know its meaning? More people know that public school education embraces the three fundamentals: reading, writing, and arithmetic. Churchgoers may have taken Christian education for granted, not realizing that a fourth R, Religion,

is the vital part of the individual's knowledge and training. "Religion is the recognition of a Person or Power outside and beyond one's self upon whom we feel ourselves to be dependent and with whom we desire to be in relation." (*Lutheran Herald*.)

Christian education begins in the home. Parents who have con-



cern over the immortal soul's nurture will open every avenue to give the child what is necessary for the soul's training. Parents have a challenge which can not be neglected. Next to the parent, the Sunday-school teacher is the key person. The challenge therefore to Sunday-school teachers is perhaps greater than many of them have ever realized. Every teacher has an important place in the kingdom of God, because much, if not often most, of the child's instruction about God will be imparted by the Sunday-school teacher.

In order that the work of the Sunday school may be effective, it is necessary for each teacher to become acquainted with the environment in which the pupil lives, especially his home. Parents will always appreciate the interest which a Sunday-school teacher shows in the child. Where personal interest is manifested, a personal relationship begins. Instruction becomes more effective. The child senses a personal feeling of satisfaction because he finds himself interested in the teacher. As the classwork proceeds during each Sunday's class period, the progress is more noticeable, more definite and more complete.

Teachers need, therefore, to pre-

pare their lessons well. At least two hours of preparation for each class session are essential to thorough teaching. If a teacher has ten pupils in a class there are ten lessons to prepare from the main lesson. Every child has an individual need. As this need is ascertained by knowing the child and the home environment, and as this need can be ministered to from the lesson of the day, its value becomes more evident. A prolonged companionship is promoted.

Not long ago a boy was very discouraged in his Sunday-school class. He decided to remain at home against the wishes of his parents. After three or four Sundays' absence the teacher visited the home. She learned that the boy did not want to attend because the other boys of the class bossed him too much. He still would not come to Sunday school after being assured by the teacher that the difficulty would be remedied. A second visit after a few weeks made no change in the boy's attitude. The case was referred to the Sunday-school teachers' meeting, at which time it was deemed best to send another teacher to visit at the home. The trick worked. The boy in his own thinking resolved that if his teacher was interested in him

to the extent of sending another Sunday-school teacher to talk to him and his folks, he would return. He came. He proved to be a faithful attendant and a good worker. He became a pastor later in life. If there had not been the proper follow-up in this case, and if there had not been manifested a real interest in him, many blessings would have perhaps been lost.

A prayerful preparation for each session is essential. Teachers can not of their own accord properly instruct the children. Christ's presence is paramount. No one can instruct properly unless guided by the Holy Spirit. Intercession for assistance of the divine power must precede each lesson. God will answer and will be present. A reverent motivating spirit will prevail. If prayer has been neglected, it is advisable to try with prayer in humility before God. The experienced Christian teacher knows the importance of prayerful preparation.

Can you recall from your own childhood days, when you were a pupil in some Sunday school, how one of the teachers or superintendents stand out in your memory above all the others? This person perhaps stands out as a worthy example above all others. If so what

were the qualities? Was it good teaching? Was it reverence, interest in you personally, or were all linked with sociability? Usually some quality is marked and usually it centered on some personal element. I recall a superintendent from my Sunday-school days. He was not necessarily a good teacher, but he possessed a personality which captivated all of the children. He was remembered because of the simple personal prayers which he offered, and which brought us very close to our Saviour. He was sincere, reverent, a humble man of God who prayed prayers which were understood by all of the children, and which manifested a keen personal interest for each child. Everyone listened reverently. God seemed so close to each one of us. We always felt that we were an important part in the life of Jesus.

In order to promote the fourth R in Sunday-school work, each teacher should be offered an official call from the church to be a servant in teaching. The mere selecting of teachers by an individual from adult classes at random and in a hurry after the class has assembled does not lend to the dignity nor the proper reverence of the teaching field. Lack of prepa-

ration by a substitute teacher selected in a hurry has done more harm to Sunday-school attendance and interest than perhaps any other factor. It has branded the teaching to be of little value. A feeling of "Oh, it is not so important," has become too prevalent. Sunday-school teaching is a call from God. Church boards should recognize the importance of the organization in this particular, also. If a regular teacher, and his associate, are given a call, much more value will be attached to the task. The feeling of performing faithfully enters in immediately. The teacher also proceeds with a sense of security and obligation. Faithful preparation, keener development of teaching procedure will follow. The individual's loyalty to Christianity is increased.

The facilities for Christian education need to be improved. Equipment and space for Sunday school classes are crying needs almost everywhere in our churches. Church boards are grappling with this problem. However, the first and most important task is to provide suitable instructional material. A pupil's library and a teacher's library should be ample to provide an incentive for better preparation. The former has gen-

erally been taken care of, but how much thought has been given to the latter? A dire need exists to provide the teacher with varied Christian publications from which there may be gleaned additional thoughts for presenting the day's lesson. Every church should spend from \$1 to \$3 annually per pupil for pupil and teacher-library material. If churches expect Sunday-school classes to function thoroughly they must provide. The same principle applies to church work as applies to public education. Instructors should be well read in their field supplementing the Bible reading with specific and practical applications. Better techniques in teaching, better understanding of social relationships in life as it concerns the children of the class and as it concerns the teachers themselves are outcomes of concentrated study and application.

A teacher should be faithful, a good example, always on time to all classes and regularly called staff meetings, and to all worship services. As superintendent of schools in a certain community I once had a public school teacher who was always regular in attendance, but always one minute late. She was unable to break the habit. I wanted



her to be on the other side of the dead line, but she was unable to adjust herself. Other delays were apparent in her routine of conducting class work. Pupils were usually restless in class. Effective teaching was missing. If a teacher has 35 pupils in a class and she is one minute late, how many minutes are wasted? The answer is thirty-five. If she is two minutes late, the total looms as seventy minutes. If the teacher is fifteen minutes late, almost the total time of a business day is lost. Be regular, and on time. Pupils will also react in the same way. Teachers who are habitually late must re-

vamp their personal schedule, or be dropped from the teaching schedule. The time element in Christian instruction in Sunday schools is too valuable to be lost. Buzz your mind by adding an on-time complex. It will enhance your personality.

Christian education involves several other fields, also, such as the catechetical class instruction, the daily vacation school, the weekday school, the young peoples organizations, the Boy Scout program in "Pro Deo et Patria" (For God and Country) awards. Perhaps we can include some of these in later presentations.

## Home Education

*Issued by the National Kindergarten Association*

### Bossy Mothers

By SARA E. NELSON

ON returning home after a week's absence, I was positively elated to see how nice our home looked. The floors were polished, and both the kitchen range and the kettle singing upon it were models of cleanliness.

When I extended congratulations to my young daughter, who

had brought about this pleasing state of affairs, my elation vanished, for she frankly explained, "Oh, I like housework when you're not here to boss me." That accusation gave me a sharp twinge. I certainly do not admire bossy individuals, and I had flattered myself that I did not belong in that category, but here was my own daughter placing me there. I decided not to give myself the bene-

fit of the doubt until I was very, very sure that I was not a transgressor along this line.

After carefully watching myself, I discovered I was far from innocent. I caught myself saying, "Do it like this," "Don't do it that way," "Look out now, you'll break it!" Do those phrases have a familiar ring to you, or are you one of those exemplary mothers who *suggests* rather than *demand*s a certain line of procedure?

Now, there are children who like to be told exactly how they must approach a piece of work, but most of them do not. The natural, mentally-alive child likes to try things out for himself. Of course, in a very young child this inventiveness must not be given too loose a rein, but it seems woefully hard for that group of humans called "mothers" to wake up to the fact that their children swiftly pass from the somewhat helpless little-tot stage into that of the adolescent.

Adolescents have been called more harsh names than almost any other group. "Hard-to-manage," "awkward," "know-it-all," "lazy," and "overgrown babies" are just a few of the milder terms. Being in the front row of the guilty, I have come to the conclusion that

mothers of teen-age children would do well to view their own behavior critically. They see their offspring rapidly leaving childhood behind, yet they persist in treating them like preschool toddlers. We do not err on every count, nor all the time, but we do, all too often, make our young people unwilling workers by bossing them, as my daughter aptly called it.

Perhaps you will remember, now that you are being reminded, that in your childhood days you longed to do certain things in certain ways, declaring you would do them that way as soon as you were grown up. I think if we adults would let youngsters try out a few of their original ideas in their childhood homes, they would be less prone to indulge in that self-pitying tendency that is another characteristic of the usual adolescent.

I had rather an amusing experience that emphasized this point. One day I tried to interest my daughter in the idea of polishing the floors, promising in exchange to finish making her new dress.

"I'll be glad to," she answered, "if you'll let me do it my own way."

Thinking in my unimaginative adult way that there was only one

way to polish a floor, I agreed. How little I knew!

Her way was to apply the wax to the floors and then, to the accompaniment of lively music from the radio, prance all over the surface in her stockinged feet beneath which was a discarded suit of underwear, sliding, slipping, jitterbugging most merrily. I must confess the floors assumed an unusually fine glossy gleam, and my daughter felt that polishing in this way was sport rather than work.

I do not for a minute think she will go through life shining floors in this agile manner. Oh no, some day she will lay aside her youthful buoyancy and take on more dignified methods. But, by letting her try out her way now, she turned a tedious task into a riotous game. It also removed the idea that Mother was a poor sport always wanting to *boss*. At least I fondly hope it did.

## *For Rent--No Children*

By LAURA GRAY

**H**AVE landlords any real reason for not allowing children to live in their houses and apartments, or are they just bent on curbing the population?

If you depend upon rents for your livelihood, you will know the answer only too well. If you are a parent looking for a place in which to live, probably you will feel outraged. Other youngsters may be undesirable, but not yours! Entirely true, perhaps, but what proof has the landlord?

Let us try to find the real causes for this attitude of mind on the part of landlords. One, when asked reasons for barring children from her apartments, replied, "The older boys and girls are apt to be rough and noisy, so they annoy other tenants; the younger ones are usually destructive. It doesn't pay to rent to those who have children."

The best place for us to bring up our boys and girls is in a house of our own, preferably outside the city, but to find and keep such a nest is not always possible. Respect for the wishes of others and an understanding of the right treatment of property, both public and private, should be a part of every child's education, and when he is brought to live in rented quarters, it becomes unquestionably a *must* to make sure that he really has this understanding. In this, as in other ways of behaving, children usually make grotesque copies of



the examples set by the adults around them.

I once remonstrated with a neighbor whom I really liked.

"My dear, those chairs have been left out in rain and sun ever since you took that house. They'll be ruined, won't they?"

"I should worry. We're paying good rent!" was the retort.

"But rent won't also cover the price of chairs," I said.

"Well, what's that to me? It's no concern of mine." Then she turned suddenly. "John, Mary, run on out and play. Stop listening to everything we say!"

The children went, but too late. They had already been given the wrong impression with regard to other people's property.

Boys and girls are never entirely to blame for their faults. Baby is spun around on the gramophone disc. Davenport and mattresses are used as bouncing machines, more for the amusement of adults than for the youngsters. Naturally, these children continue this kind of fun when they are far too heavy, and the furniture is thereby ruined.

The very young, if they once experiment, find it interesting to mark on walls, but if you provide scribblers low tables and a piece

of blackboard on an easel, they will be quite satisfied, for these are much better than walls for artistic effort. Even a dog or cat can be house-trained. So can a child learn seemliness and develop a sense of values, if anyone will take the trouble to teach him.

Noise is another disturbing element. Have we a right to require youngsters to be quiet, or must they be permitted to make all the racket they wish? Noise, even to the young, is wearing and unnecessary, and the more it is controlled, the more likely will the child be to grow up sane and attractive.

A spoiled child should not be taken to live in rented quarters. It is not fair to anyone, not even to himself. A troublesome youngster is disliked and avoided, while the one who behaves and considers others comes to move among people with assurance and pleasure. He has a priceless gift for all time.

But even when we have taught our boys and girls to be well-behaved and considerate, how are we to convince the landlord of this? Perhaps a sum of money deposited by parents and to be returned if no damage is done would serve. Any marked walls could be

redecorated from this fund, broken windows replaced, soiled mattresses renovated, and ink-stained carpets cleaned. Surely, if we who are parents held a right attitude toward rented property, applied the golden rule, and brought up our offspring to be desirable to live with, we would go a long way toward destroying the prejudice which has been caused by annoying and destructive youngsters.

## *Activities in the Field of Christian Education*

By I. O. NOTHSTEIN

*Bible Study Emphasized.* The First Lutheran Church of Chicago conducts a full four-year course in Bible study. A class of young people of high-school age is graduated each year, with caps and gowns, at a morning service. These graduates have attended a class in the Sunday school during four years, and have the benefit of thorough instruction in the Bible and related subjects.

\* \* \*

*Day School Teacher Honored.* Trinity Church (Missouri Synod) of St. Joseph, Mich., in the two Sunday morning services at the

close of the school year, gave grateful recognition to the long years of service in the congregation's Christian day school by Teacher C. T. Metz. The retiring teacher for thirty-five of his forty years in the teaching profession was principal of Trinity Lutheran School. The congregation presented the collections gathered in the services, a sum of more than \$700, to Mr. Metz as a farewell gift. A reception in the evening gave opportunity for more informal expressions of appreciation for his long service.

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*Bible Copying Project.* As a project of Parish Education Month, 120 pupils from the youth and adult departments of Fenner Memorial Sunday School (U. L. C.), Louisville, Ky., emulated the early scribes and copied the New Testament by hand.

Bibles, pens and uniform paper were furnished by a committee of the school, and the plan is to bind the new "codex" into a single volume.

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*A Family Dinner,* marking the close of the church-school year, has become a traditional activity in Holy Trinity Lutheran Church (U. L. C.), New York City.

Co-operating in the enterprise are the Sunday School, the Weekday Classes, the Junior-Intermediate Choir, the Luther League, the Parent-Teacher group, and the Mothers' Club, for the purpose of more effective integration of the activities of all groups. East of these organizations provides a carefully planned part of the program of entertainment and information, following the dinner. Teachers and officers of the church school act as hosts and hostesses, and make all parents and friends feel welcome as they gather with the children around the decorated and candlelit tables.

\* \* \*

*Confirmation Class Rallies.* The Parish School reports that there is general interest in such rallies on the part of pastors and young people, especially in the East. Fourteen confirmee rallies were held in the Ministerium of Pennsylvania alone during the past year, at which the attendance totaled more than 4,600. The Parish Education Committee of the Board of Christian Education of the U.L.C. seeks to stimulate and develop the whole program of catechetical work, including the rallies. In some sections Passion Sunday has become a fixed date for the gath-

erings, the purposes of which have been to emphasize the confirmees' relation to the church as it extends beyond the local congregation, to develop the bond of fellowship that exists throughout their ranks, and to help them take their places side by side with others in a public confession of faith and allegiance.

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*Religion Popular.* When weekday religious education classes on released time opened this fall in Pittsburgh, Pa., 12,000 students of the high schools enrolled in them. The first classes in 1940 had an enrollment of only 600.

At the present time weekday religious schools are held in 1,800 communities in forty-six states. Over 1,500,000 students are enrolled.

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*The Dallas Plan.* Bible study in the public schools is no longer a new thing. We are reminded of the fact that the Dallas (Texas) plan for accrediting Bible study in the high schools of the city had its inception twenty-five years ago. Teachers of the classes, some of whom were also teachers in the public schools, and interested pastors worked out a syllabus called the *Bible Study Course*. It was



published in 1927, and has been revised several times since then. The over-all aim or purpose is to see that the students have a general knowledge of the Bible, that topics of interest to students of high school age are discussed, and that topics of a controversial nature are avoided by studying the Bible itself. The teachers and the

classrooms are provided by the churches. Usually the class meets some time during the day or evening on Sunday, but that may be decided by the teacher and the students. The Board of Education spends no money on this course, the teachers' services being given gratis, but credit is given the students who take the course.



## BOOKS



*Learning and Living.* By H. C. Boettcher. *A Catechism Workbook.* 141 pages. 80 cents. *Instructor's Manual for Luther's Small Catechism.* 352 pages. \$2.25. Concordia Publishing House.

The author, who is Director of Christian Education in the Minnesota District of the Missouri Synod, has prepared this work in response to an official request of his church for a workbook on the Catechism, to be used primarily in its parochial schools.

The purpose of the workbook is to "provide supplementary learning activities in connection with the unit of instruction for the week.

These activities will help make Catechism learning interesting, meaningful, enriched. They will tend to enlist parental co-operation."

The author is trying to reach the whole child. He points out the danger of making religious instruction bookish, mechanical, dull, and unrelated to life, when it should be interesting, vital, and creative. He is not satisfied with transmitting formal knowledge to the learner, but sets forth his teaching aims in terms of what should happen to the pupil. Development of desirable attitudes; growth in habits, skills, and behavior pat-

terns; and progress in warm-hearted practical sanctification are included in his stated aims as well as the acquisition of knowledge. However, he does not minimize the importance of knowledge. Rather, he emphasizes it and offers many valuable suggestions to be used by the teacher in helping to extend the pupil's knowledge of the subject and give him clearer insight.

The unit plan of teaching, which has its roots in the Gestalt psychology, is used effectively. Each unit offers a week's work and should lead to a fine appreciation and understanding on the part of the pupil. Correlation with various other subjects in the regular school curriculum as well as the introduction of hymns and prayers helps to round out the concepts for the learner.

In arrangement the thirty-four studies follow the order of Luther's Small Catechism. An alternate plan is suggested, however, whereby the order may be adjusted to the church year, the seasons, and the local parish program for worship and work.

Some of the questions could be improved. Instead of asking, "Have you ever looked at the sun through a colored glass?" one had

better ask his pupil, "What does the sun look like through a colored glass?" Instead of "Does your heart go out to such unfortunate ones?" it is better questioning to ask, "How do you feel toward such unfortunate ones?" One may also have misgivings about some of the vocabulary used for pupils in grades six and seven, such as: polytheism, monotheism, inducement, and "restrain the violent."

However, these are minor points. The work is so constructive in its approach and so sound in both its pedagogy and religious content that we hope it will enjoy wide use. In our opinion it makes an outstanding contribution to the teaching of the Catechism.

J. V. N.

*The Golden Encyclopedia.* By Dorothy A. Bennett. Illustrated by Cornelius De Witt. 125 pages. Simon and Schuster, Inc. \$2.50.

Covering more than 1,500 items about which a child might ask, What? Why? When? or How? this book will prove invaluable in satisfying his curiosity.

The story of transportation, wonders of the sky, many kinds of animals, games of various countries, picture maps of the world,

the science of color, flowers and fruits, and the flags of the nations, are among the highlights of colorful illustrations. The text is written in good-sized print and is broken by many black and white pictures that add meaning and interest.

Statements touching religion are not completely accurate nor adequate.

The book in general meets a fine standard of educational technique and will absorb effectively many hours for a child fortunate enough to have a copy in his personal library. B. P. J.

*Scuffy, the Tugboat, and His Adventures Down the River.* By Gertrude Crampton. Illustrated by Tibor Gergely. 40 pages. 25 cents.

*Christmas Carols.* Arranged by Marjorie Wyckoff. Illustrated by Corinne Malvern. 41 pages. 25 cents.

*The Night Before Christmas.* By Clement C. Moore. Illustrated by Cornelius De Witt. 36 pages. 25 cents.

These three books are part of The Little Golden Library published by Simon and Schuster, Inc. Children from ages 3 to 9 will find them very appealing both in content and format. B. P. J.

## *Middle-age Crises*

From page 2

tor in physical stamina, although it is usually much overrated in importance.

Circumstantial happenings, upsetting experiences such as war, and various environmental factors over which one has little control also enter into the picture. "Prepare for the unexpected" was the advice one of my high-school teachers frequently gave us. It has been helpful, not in avoiding or preventing, but in understanding that life brings strange and difficult events which must be faced.

*"Shun not the Struggle, Face It!"*

Having listed a few of many possible alibis for failure to meet crises squarely, let us hasten to say that the answer to middle-age crises is not to be found merely by diagnosis and case history, psychoanalytical or other kind. These will help somewhat. An honest facing of one's self will help vastly more. A young woman, who was bitterly resentful of what her parents and a youthful lover had done to her, was advised: "It isn't a



question as to whether you are right or wrong in feeling such resentment. The problem is: What is it doing to you?" We have laid such emphasis upon how Jesus would have us change our social and physical environment to make more abundant living possible, that we have forgotten that He was equally interested in helping people take the world into which birth and circumstances have placed them.

Some form of escape is a natural temptation, especially for middle-agers. It may be drink, it may be kicking up one's heels, it may be a riot of free spending of the savings of years, it may be suicide, it may be a psychosis in which one lives in fancy the life he can not achieve in reality. The wise, Christian man or woman will not seek an escape. He will do some sane introspecting. It is better to be a bit of an introspective than a behavioristic excuser or an inconsiderate extrovert. He will revalue his life values, which some say is the essential core of religion.

### *Getting That Way*

It is helpful for the adult who is facing a middle-age crisis to see

how he got that way. He will note his hereditary predispositions, and knowing them will be on his guard against falling into the same pitfalls as did his forebears. He will come to see that his childhood attitudes were childish attitudes, and now that he has become a man, he must put away childish things. He will change his associates so far as he can. Toward those whom he can not or ought not change, he will take an attitude of charity and good will. He will accept the fact that physical strength wanes, and adjust his eating, sleeping, and exercise accordingly. He will be realistic when it comes to facing life's blinding things, rather than whine, "Why did this have to happen to *me*?"

This is only a starter, however, in understanding the nature of his crisis and trying to meet it successfully. He will see that a large part of what he is, has been the result of the uncontrolled expression of one or more unworthy emotions, anger, suspicion, hate, grief, jealousy, worry, fear, and the like. Most of us live our lives on the basis of our likes and dislikes, not

on the basis of considered and objective judgments of what we ought or ought not do.

In further interpretation of how he got that way, the middle-ager will, if he search himself carefully and prayerfully, come upon the fact that he has built a wrong pattern of life, which will not meet the test of the declining years. He has set for himself a distorted scale of values. He has been like a child piling up blocks. As long as he has set them carefully one above the other, the pile will mount to a fair height. But a leaning tower of Pisa soon topples.

Sometimes the trouble is a Jekyll-and-Hyde type of life, an attempt to live out two opposite patterns of conduct at the same time. Most of us are Jekylls and Hydes, sometimes a half-dozen different persons struggling for expression in one frail body under the direction of one poor brain. This multiple personality type of life may be pursued with amazing success from childhood up through youth and early adult life. But in the middle years driving many horses makes quite a pull on the reins. Either Jekyll or Hyde becomes dominant. Too often, it is Hyde.

### *Getting Out of That Way*

Much of what we have been saying suggests the way out of middle-age crises. There are, however, some positive things which may and ought to be done by those whose middle years do not run smoothly.

One of these is reading and study in an honest attempt to look one's self squarely in the face. Yes, one can become hipped on self-analysis and morbid introspection. But the first step in readjustment is a genuine desire to live a new and better life. So read *On Being a Real Person* by Dr. Fosdick, and other books and articles of wise authorship and high purpose.

Go to work on your health. Avoiding faddism in diet, be as scientific in deciding what to eat as a farmer is in feeding his stock. A middle-aged acquaintance who complains about his health persistently disregards his physician's advice to quit his chain smoking, rich desserts, and alcoholic liquors.

Adopt a sane program of recreational activities: a hobby or two, new interests and new friends, slowing up on one's work schedule, moderate exercise, but only moderate.

Blessed is the man or woman who has many friends, some of them wise and close friends in whom he can confide when such upsets threaten. They may not know all the answers, but they can give and withhold sympathy as may be necessary. Sometimes the best friend is a trusted one who dares help us in all kindness to see ourselves as others see us.

Occasionally the crisis is so critical that definite psychological help is required. Twice blessed is the middle-ager who has a pastor who can help in part, and who can recommend a Christian psychologist to take over if the problem is beyond his own ability to handle. Twice blessed also is the pastor who has judgment enough to turn serious cases to a psychologist or psychiatrist.

Middle-age persons who face crises honestly find that religious faith will stand them in great stead, that is, if they have built up a reserve beyond the needs of every day. Prayer becomes a reality, not a form. God draws nearer, a Comforter, indeed. In His companionship fear and all other unworthy feelings are cast out. Complexes are resolved. A new center is set up about which all lesser purposes are integrated,

fulfilling the prayer of the Psalmist, "Unite my heart to fear Thy name!"

*"Lo, children are an heritage of the Lord"*

By M. LOUISE C. HASTINGS

Children are an heritage  
Of the Lord!  
Many times there's need of patience,  
It is true;  
Sickness takes its yearly toll,  
Which we rue;  
Always there is need of courage  
Day by day;  
Constantly we pray and falter  
By the way.

Children are an heritage  
Of the Lord!  
Their outlook on all life ahead  
Is full of hope;  
With any trying problem  
They will cope;  
Their joyous, happy nature  
Sure and strong  
Carries everything before them  
Like a song.

Children are an heritage  
Of the Lord!  
Often we have trouble  
And the worries seem to double,  
But our children, on the crest,  
Lift from Better up to Best.  
Their courage, hope and faith  
Soothe all our fears . . .  
Children are an heritage  
Across the years!